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SADI'S
MORAL BOOK

BEING PERSIAN TEXT
AND ENGLISH TRANSLATION OF SHAIKH SADI'S

PAND-NAMAH

BY

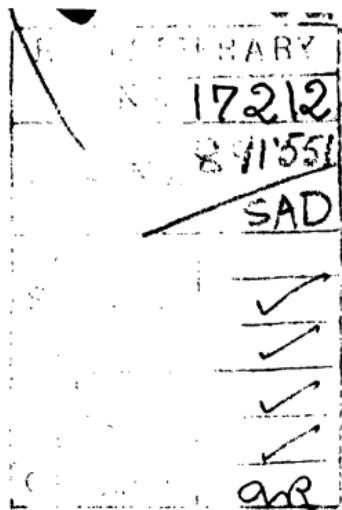
SYED MAZAHIR-UL-HASAN.

ALLAHABAD :

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1911.

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In Memoriam.

MY BELOVED FATHER
SYED MUHAMMAD ABDUL-QADIR.

WHOSE PARENTAL AFFECTION IN THIS WORLD I CAN
NOT REPAY, AND WHOSE SOLICITATIONS FOR MY
WELL-BEING FROM HIS EXALTED PLACE
I STILL LOOK FORWARD AS MY
GREATEST HAPPINESS.

PREFACE.

I need hardly make an apology for bringing out this Translation of the best known and most popular of Shaikh Sadi's works. The popularity which the work has hitherto enjoyed has nevertheless not been instrumental in preserving this small work of a great man in its original purity, for most of the lithographed editions in the Indian market are a poor specimen of the original work. In the present edition I have largely availed myself of an extremely rare MS. copy in the possession of an unfortunate Muhammadan family of Upper India who value it as one of their dearest possessions to whom I am specially indebted for a free use of it. Thus it will be found that there are many departures from the ordinary text, though as the reader will observe always for the better.

I should here add that in the Introduction I have frequently derived my information from Maulana Hali's in valuable work on Sadi.

I can hardly expect that a work such as it is should have been altogether free from all shortcomings, but I hope this might serve to awaken consideration in the study of a great man whose inspiration has been felt in distant age and clime, and who reigns in the world of Persian literature as supreme as Shakespeare wherever English is spoken and written.

ALLAHABAD :

The 22nd December 1910.

MAZAHIR-UL-HASAN.

INTRODUCTION.

BEFORE entering upon a study of the notable work of one of the greatest poets of Persia a short sketch of the life of the poet consistent with the scope of the brochure will be considered necessary.

HIS BIRTH AND CHILDHOOD.

Sadi better known as Muslih-ud-din Sadi, was born at Shiraz. Historians differ with regard to the date of his birth, but he was born somewhere about 571 A. H. = 1175 A. C., in the reign of Atabak Muzaffar-ud-din Tukla bin Zangi, who was followed in a few years by Atabak Sad Zangi, from whom the Shaikh derived his poetical *nom de plume* of Sadi. His father's name was Abdullah, in the service of Sad, and is said to have been a pious man. Early in his life the Shaikh learnt his lessons in religion and its practical duties. He is said to have been of a religious turn of mind even in his early years. He recited the Koran and watched the nights while yet a child. He was scarcely allowed to leave the company of his father who kept a watchful eye over him, and marked the words and the deeds of his infant boy, which

the child recalls in later years in his *Bustan*, and affectionately attributes a good deal of his early training to his father. He, however, lost his father when yet young and was probably brought up by his mother, for it appears on Sadi's own authority that his mother was living when he was an adult.

HIS EDUCATION.

Though Shiraz was at this time a seat of learning with its numerous Government and private schools and colleges, the people hardly enjoyed the peace which is so necessary to its development. Atabak was just and merciful, but when he went out on expeditions as he frequently did, the town was left at the mercy of the marauders or others who plundered the country. This led the Shaikh to leave Shiraz in pursuit of knowledge and he made for Baghdad, which incident he describes in the following verses :—

دلس از پیراز بکلی بگرفست
ان که پرسی خبر از بغدادم
سعدیها حب وطن گرچه حدیث است صحیح
قتوان مردبة سختی که من این جازادم

“ My heart is tired of the society of Shiraz and now is the time when thou shouldst ask me about Baghdad. O Sadi ! although the love of home is a fact, but only because I was born here, I cannot die in hardship.”

In those days of Muhammadan glory, schools and colleges were open in almost all the large cities of the Empire, the most famous of them being the Nizamiah of Baghdad founded by Khaja Nizam-ul-Mulk Tusi in 459 A. H. = 1066 A. C. Imam Abu Hamid Ghazali, Shaikh-i-Iraq Abdul Qadir Suhrawardi, Abu Hamid Imad-ud-din al Musali and various other great scholars were once the students of that College. At last, the Shaikh joined this institution and as he says in his *Bustun* he was successful there in gaining a scholarship. According to some of his biographers the period of his literary pursuits was upto the age of thirty. It is difficult to ascertain the amount of his abilities. Suffice it for us to say here, that he had bestowed more of his time and attention to literature and religion and was not so fond of philosophy and science. He was a good preacher, which faculty he had been improving since he was a student at the Nizamiah where he rose above all other students. It appears that he passed a long time as a preacher in Syria. He was as much a religious doctor as a Sufi and a master of literature. And though he has been taken more as a poet than a doctor his works show that he was also as great in independent thoughts and refined ideas. At times he discussed religious subjects and argued on religious topics in the circle of Kazis and religious doctors, and in the

end his opinion gained over all others'. The Shaikh was also a linguist, and, as Sir Gore Ouseley says, a poetry of the Shaikh has been seen in which he mentions eighteen languages of the different countries through which he travelled. He was a perfect master of the Arabic, Syriac and Egyptian languages. He conversed freely in Arabic and even composed poems *extempore* which turned out to be some of the most striking utterances and which may be seen in the collection of his works. The Shaikh also informs us in connexion with his adventures of Somnath, that he knew the language of the Zend¹.

HIS TRAVELS.

The life of Sadi may be conveniently divided into four parts,—the first, as that of a student ; the second, that of a traveller ; the third, of an author ; the fourth, of a religious devotee.

After leaving the Nizamiah he travelled far and wide through Asia and Africa. In fact, soon after finishing his studies he set about to visit countries.

Sir Gore Ouseley thus describes his travels:—“ With the exception perhaps of the greatest Oriental Ibni Battah, Saadi was the greatest Oriental traveller that we have ever heard of ; for he had traversed Asia Minor,

¹ Zoroastrian scriptures.

Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Arabia, all the provinces of Iran, many those of Turan, India, Rudbar, Deilem, Kashgar beyond the Jeihun, and from Basra to Baghdad to the Scythian wall."¹

I take the opportunity here to relate a few stories about Sadi which will more than anything reveal the real man.

In an anecdote in *Gulistan* he discloses an important event in his career. Weary of the society of his friends at Damascus, he made the dreary waste of Palestine his abode and avoided the company of men, till at last he was made a captive by the Crusaders, and compelled to work as a common labourer with the Jews who were brought as captives from Bulgaria and Hungary. One day a nobleman of Aleppo, an old acquaintance, happened to pass that way and recognised him. Speaking to his friend the Shaikh pathetically aid that the one who avoided the society of his own people was now a captive in the hands of strangers. The nobleman's heart was touched, and he ransomed him for ten dinars² and took him to Aleppo, where he gave him his daughter in marriage. When, however, the wife turned out to be very surly and even once scolded the Shaikh saying, "Was it not thou whom

my father ransomed for ten dinars ? " " Yes," was the witty reply, " he ransomed me for ten dinars and sold me to thee for one hundred dinars." ¹

One more interesting adventure of the Shaikh at Somnath is thus related in *Bustan* :

" When I reached Somnath and found thousands of people coming from distant places to worship an idol, and asking blessings of it, I wondered how it happened that the living worshipped the dead. To inquire into this I made the acquaintance of a Brahman, and one day I asked him why these people killed themselves for that lifeless idol, and I spoke ill of the worship. The Brahman informed the worshippers at the temple, and all flocked round me. I addressed their chief priest and said, that I had not said anything in unbelief, that I was myself given over to that idol, but since I was a newcomer and ignorant of the hidden secret, I desired to inquire into its origin so as to worship it in perfect faith. He accepted my apology and asked me to spend my night of that day in the temple, in order to have the knowledge desired. I spent the whole night there. At daybreak all the men and women of the town gathered there, and the idol raised its hands as if in prayer. Whereupon all cried out, " Victory ! Victory ! " When they had all retired the Brahman turned towards me

¹ Refers to the dowry settled upon his wife at marriage.

and asked if I still doubted. I wept to show my emotion and felt ashamed at my insolence in questioning the worship. All the Brahmans relented and took me to the presence of the idol. I kissed the hand of the idol, and to all appearance was a Brahman for some days. When I had gained the confidence of the priests at the temple, one night when all were gone, I closed the door of the temple, and went close to the seat of the idol and examined it carefully. I saw a curtain hanging, behind which sat a priest concealed from public gaze with a string in his hand. I found when he pulled at the string the hand of the idol was raised up. This the general people looked upon as a miracle. When the priest saw that the secret was known, he ran away in great indignation. I followed him, and for fear lest he should have me killed, I caught him up and threw him into a well. Thereupon I fled from the temple, and passing India, I reached the Hijaz by way of Yemen."

HIS RETURN TO SHIRAZ.

The Shaikh had left Shiraz in the early days of the reign of Sad (who ascended the throne towards the close of the sixth century of the Hegira and died in 623 A. H.

¹ European writers seem to take a delight in misrepresenting facts of Muslim history. Sir Arthur Wollaston referring to this incident says that "he was so enraged at the pagan rites practised at the renowned temple of Somnath, in Gujerat, that he incontinently threw the priest headlong into a well."

= 1226 A. C. and did not return home before the general disorder prevailing in the land and the plunder and general massacre by Atabak Uzbak and Sultan Ghayas-ud-din had been put an end to by Qatlagh Khan Abu Bakr who succeeded Sad to the throne, and peace and order prevailed. Mosques, monasteries, colleges and places of worship which had become desolate were repaired and reclaimed, and large plots of land were endowed for their maintenance. A hospital was erected at Shiraz and learned physicians appointed to look to it. In fact, by mere dint of courage and perseverance this king had succeeded in restoring perfect peace in the country. It was not until the fame of this king had reached the Shaikh's ears that he thought of returning to his native land.

On his return to Shiraz the Shaikh doffed the holy order of piety and learning since the king maintained a suspicion against the religious doctors and the learned men most of whom were a prey to his suspicious nature and were turned out forcibly from Shiraz. The learned always dreaded his jealousy. The Shaikh saw the wisdom of changing his religious order into that of a freethinker's.

HIS DEATH.

The Shaikh lived to a good old age and died in 691 A. H. = 1291 A. C. during the rule of the Khans of Tartar at Shiraz in the monastery erected for him

in his life-time by Khaja Ala-ud-din, governor of Baghdad, brother of Khaja Shams-ud-din, minister of Abaqa Khan. It was situated below the mountains close to the city where the Shaikh had passed the last days of his life.

Writers differ as to the exact number of years the Shaikh lived. Some say, he lived one hundred and two years, while others make it one hundred and ten, and a third makes it one hundred and twenty and probably this last is nearer the truth for the Shaikh went out of Shiraz in his youth and was for years a pupil of Imam Ibni Jauzi who died in A. H. 597 = 1200 A. C. and whom the Shaikh survived ninety-four years.

A traveller who visited Fars in the seventeenth century says "that the Shaikh's burial place is one mile to the east of *Magumi Dilkusha*¹ and below the mountain. The building is a large square one and the tomb six feet long and two feet and a half wide. It is made of stones engraved in the old Naskh scripts on its angles containing a short description of his life and works. The tomb is covered with a wooden black cover inlaid with gold and containing a verse of the Shaikh. Visitors of the tomb lay laurels and other presents on it.

A beautiful manuscript copy of the Shaikh's *Kul-liyat* written in a beautiful hand lies beside the tomb. The walls contain numerous Persian verses. The building is now hastening to decay. Close to it are the tombs of some pious Muhammadans. Sir Gore Ouseley during his visit in 1711 A. C., proposed to put the tomb in repairs at his own cost, but was prevented by a local prince who promised to do it himself, but ultimately did nothing, thus leaving it to fall into ruins. A most painful sight this to see the last remnants of a great man falling into decadence among a people who all profess to love and honour him and to whose honour he certainly contributed so strongly in the literature of the world.

HIS FRANKNESS.

Nothing is more dangerous in a despotic rule than the free criticism of the conduct of the ruler; but the Shaikh discharged this duty of pointing out the defects of the Governments so well that it is difficult to speak more frankly even under the constitutional Government. Speaking of the ancient kings, he often criticizes the conduct of the rulers of his time. On other occasions, he begins a poem in praise of the ruling king and then enters into a bit of advice, warning him of the evil of tyranny and advocating the right of the subjects in various ways. A king was once in trouble,

and he prayed to God against it, adding that if his prayer were granted he would present a certain sum of money to the Dervishes. At last he was successful and he made over to a slave the promised sum to be distributed among the Dervishes. The slave was very wise and instead of doing his master's mandate wandered about in the city the whole day and in the evening returned with the purse, stating that no Dervish was to be found. This enraged the king who said that in the city there were hundreds of Dervishes to which the slave replied that those who were really dervishes did not accept the money while those who did accept the money were not so. This answer made the king laugh and remark, "Thou art as much the enemy of Dervishes and the pious as I am their friend, but thou speakest the truth."

In another anecdote named the 'controversy of Sadi' he portrays very nicely and truly the nature of both the rich and the Dervishes. The Dervish therein eulogises his class and complains of the behaviour of the rich, while the Shaikh is for the rich and against the Dervishes. But he advances strong arguments from both sides to balance them which might serve as a lesson to the rich and the poor alike.

Once when introduced to Abaqa Khan, the second Mughal ruler of Persia, by his minister Khaja Shams-ud-din, a disciple of the Shaikh, and requested to give

some counsel he said, "Thou canst not take anything with you from this world to the next, save thy good or evil deeds, and the choice now rests with you." Abaqa Khan requested him to turn it into poetry and he composed *extempore* the following :—

شہی کہ پاس رعیت نگاہ میدارہ
 حلال باد خواجش کہ مزد چو پانی سست
 وگرنہ راعی خلق است زهر مارش باد
 کہ ہر چہ میشورد از جزیہ مسلمانی سست

"The monarch who takes care of his subjects, is allowed the revenue, because it is the wages of his keeping watch. But if he is not the shepherd of the people may it (the revenue) be to him like the poison of the serpent ; for whatever he takes is like the Jazya of the Muslims."¹

At these words tears ran down the cheeks of Abaqa Khan, and he asked the Shaikh if he was not a shepherd, to which the Shaikh replied that if he was a shepherd the first verse applied to him otherwise the second.

The frank advice of the Shaikh pleased Abaqa Khan very much and he sent him away very honourably. The compiler of the Shaikh's works truly remarks

¹ A tax levied upon non-Muslims who sought the protection of the Muslims.

that the clergy and the Dervishes of his time could not be so outspoken even to a butcher or a grocer.

In *Gulistan* he says: "To advise the monarch is the work of him who neither fears to lose his head nor expects a gain."

Once after the Atabaks were replaced by the Mughals, it so happened that the military officers and sepoys of Shiraz compelled the local greengrocers to buy at high prices some Government dates realised for the land revenue. The Shaikh's brother was among those wronged. When the Shaikh knew of what had happened he at once wrote to the Mughal governor complaining of the sepoy's behaviour and stating the poverty of his brother; upon which the governor chastised his subordinates and personally apologised to the Shaikh for the misdeeds of his men, and presented one thousand dirhams¹ to be made over to his (the Shaikh's) brother as his recompense.

After the fall of the Atabaks Sirdar Ankyanu was appointed governor of Fars by order of Abaqa Khan. He was a man of commanding presence and struck terror into the hearts of all who came before him. The Shaikh would, however, address him freely in the poems of his *Pand Nama* named after him and probably composed at his request. Once requested by

¹ A silver coin.

a ruler of Arabia, known for his tyranny, to pray for his success over a powerful enemy the Shaikh said: "Have compassion upon thy weak subjects that thou be saved from thy powerful enemy. One who sows the seed of evil and expects good, his expectations are wrong and his hopes unfounded."

It will thus be evident that the monarchs and rulers of the age respected the Shaikh and listened to his counsels eagerly, and that his courageous earnest advices had won him a respect not only in Persia but far beyond its boundaries.

HIS WITTICISM.

We have seen before how he once silenced his wife, the daughter of the nobleman of Aleppo who had ransomed him from the hands of the Crusaders. We shall here instance two more. On one occasion, Khaja Shams-ud-din, minister of Abaqa Khan, had sent him five hundred dinars through one of his slaves. On his way the slave took out one hundred and fifty of them. The Shaikh however perceiving only 350 instead of 500 as mentioned in the Khaja's letter, wrote the following in acknowledgment of the same—

خواجہ تشریف فرستادی و مال

مالت افزون باد و خصم پاییمان

ھر بد پستانیس سالے صور باد
تا بھانی سہ صد پنچاہ سار

“Khaja, thou hast sent me robes of honour and money, thy wealth increase and thine enemies be trodden under foot! For every dinar thou have one year of life. That thou mayest live three hundred and fifty years.”

The Khaja learnt from this epistle of the theft on the part of the slave and sent some more money to the Shaikh.

The Shaikh visited Kashghar at about the time when Chengiz had already conquered the Chinese Tartary from the Khwarizmites and a truce was concluded between the Mughal conqueror and Sultan Muhammad of Khwarizm. When the Shaikh entered the Jami Masjid he saw a beginner of Arabic with *Moquddama-i-Zamakhshari*¹ in his hands reciting the example *صَلَامُ زَادِيْمَ عَلَىْمَ*² and he instantly asked, “Well, peace has been concluded between Khwarizm and Khata³ but the enmity of Zaid and Amr still exists.” This made the student laugh who knowing that the man came from Shiraz asked him to recite a few of the

¹ An Arabic grammar.

² *Zuraba Zaidum Amaran*, i. e. Zaid beat Amr.

³ Tartary.

great poet Sadi's verses, whereupon the Shaikh recited *extempore* the following:—

اے دل عشاق بہ دام تو صید
ما بہ تو مشغول و تو با عمر و زید

“ O ! thou in whose hands the hearts of the lovers. are a captive, I am taken up with thee while thou art taken up with Amar and Zaid.”

When the student came to know Sadi he begged him to take up his abode with himself, but the Shaikh recited the following :—

بزرگے دیدم اندر کوہ سارے * قناعت کرده از دنیا بغارے
چرا گفتتم به شهر اندر نیاُنی * کہ بارے بند از دل بر کشانی
بگفت انجا پریرویان نفزاًد * چو گل بسیار شد پیلان بلغزند

“ I saw a venerable man in a mountain, who left the world to live contentedly in a cave. I asked him, Why comest thou not into the city, that thou mayest for once strike the bonds of thy heart. He replied that there were fairy-faced beauties ; when it becomes too clayey the elephants do stumble.”

HIS UNSECTARIAN PRINCIPLES.

The Shaikh was in his days singularly free from sectarian prejudices. Hakim Nazari a renowned poet and philosopher of Quhistan in Khorasan who was by

religion an Ismailia once met the Shaikh at a bath at Shiraz. In the course of their conversation they came to know each other. The Shaikh took the Hakim home and treated him as a guest. In course of time the Shaikh visited Quhistan and was there entertained by the Hakim very cheerfully. This anecdote besides proving the fame of the Shaikh also shows that he was free from religious prejudices. The Ismailias were in those days treated as infidels and no sect was more hated among the Muhammadans than them. It could only be the unsectarian principle of the Shaikh that led him to be so kind and hospitable to a poor Ismailia and see him at Khorasan.

HIS POPULARITY.

One word more about the marvellous appreciation of Sadi even among the best learned of the time. A pious man who had a very mean opinion of Sadi and his works saw in a dream that the portals of heaven were thrown open and the angels alighted with trays of Light. Questioned as to this unusual behaviour on their part, they replied that a verse of Sadi composed at the moment was heard by God and that the tray was sent as a reward for him.

The pious man, so runs the story, woke up and hastened to the place of Sadi. Arrived before him

he found a light burning and Sadi sitting before it and reciting the verse in rapturous emotion :—

بُرگ درختان سبز در نظر هوشیار * هرورقے دفتریست معرفت کردگار

“ The leaves of the green tree in the sight of the wise—every leaf of them is a record of the signs of the Creator.”

The above story shows that the appreciation of Sadi had reached a height of which the ordinary course of events were not deemed a sufficient explanation.

HIS WORKS.

The works of Sadi were collected together forty-two years after his death by Ali b. Ahmad. They are as follows :—

- (1) Certain *brochures* (in prose) on Sufism, the stories of Dervishes and the counsels for the governors and rulers.
- (2) *Qasayid¹-i-Farsi* (containing *marsiya's²* &c.)
- (3) *Qasayid-i-Arabi.*
- (4) *Tayyibat*, the first *Diwan*³.
- (5) *Badai*, the second *Diwan*..
- (6) *Khawatim*, the third *Diwan*.

¹ *Panegyric.*

² *Elegies.*

³ *Collection of poetical work.*

(7) *Ghazaliat-i-Qadim* (probably written during his youth.)

(8) *Majmua Mausumah ba 'Sahibiya'* (a collection of *qitas*, *masnavis*, and *rubaiyat*, compiled at the request of Khajah Shams-ud-din.)

(9) *Mutayibat wa hazliyat*, (humour and witticism.)

(10) *Pandnamah*, (moral book) which Sir Arthur Wollaston calls "a small volume of poetry embodying precepts which would do no discredit to the philosophy of this, the Twentieth Century of the Christian era."

(11) *Bustan, the Garden*, (a poem of moral precepts and the rules of life in the form of anecdotes.)

(12) *Gulistan or Rose Garden* (like *Bustan* a work on moral precepts in prose.)

The most popular of these are the three last mentioned which we will here examine.

Critics differ in regarding the *Pandnamah*, presented hereinafter, as the work of Sadi. But though it is not found in most of the earlier MS. copies, it is yet possible this might have been the work of Sadi himself before he attained to any excellence in writing. Or, it might simply be taken as collected together by some one after Ali b. Ahmad, who might have purposely ignored it as being out of place with the other works of the author whose general

characteristics throughout is the elegance and charm of diction which raised so high the reputation of Sadi even beyond the boundaries of his own native country.

Gulistan and *Bustan* are the master-pieces of Sadi. No other Persian work is more widely read and appreciated in the East than these two. They have been read in Persia, Turkistan, Tartary, Afghanistan, and India for the last six hundred years. The young and the old, the ruler and the ruled, the Muslim doctors and Dervishes, the rich and the poor, all read the books with interest and veneration and most of them make it their rule of life.

The *Gulistan* was translated :

I—into French (1) by A. du Ryer, 1634; (2) by d'Alègre, 1704; (3) by Gaudin, 1789; (4) by Semélet (le Parterre de Fleurs, Paris, 1828; and (5) by C. Defrimery (with lithographed text), Paris, 1858;

II—into Latin by (6) Gentius (Rosarium Politicum, etc.), 1651; second edition, 1655;

III—into German, (7) by Adam Olearius (Persianischer Rosenthal), Schlesswig, 1654; new edition in 1660, etc.; (8) by Dorn (Drie Lustgänge aus Sa'di's Rosenhain), Hamburg, 1827, (9) by Ph. Wolff, Stuttgart, 1841, and (10) by K. H. Graf, Leipzig, 1846;

IV—into English (11) by Fr. Gladwin, Calcutta, 1806 and in London, 1833, (12) by Dumoulin, 1807; (13) by James Ross, London, 1823; new edition, 1890; (14) by E. B. Eastwick, Hertford, 1852; new edition, London, 1880; (15) by J. T. Platts, 1873.

V—into Urdu (16) by Mir Sher Ali *Afsus* in the time of Marquis Wellesley, Governor-General of India;

VI—into Bhasha (17) by Pandit Mehr Chand Dass of Sonipat, (Delhi), 1888, under the name of '*Pushpup Ban*'.

The Bustan was translated :

I—into German (1) by K. H. Graf, Gena, 1850; (2) by Schlechta-Wehrd, Vienna, 1852; (3) and by Fr. Rückest, Leipzig, 1882;

II—into French—(4) by Barbier de Meynard, Paris, 1880;

III—into English (5) by H. Wilberforce Clarke, London, 1879, and (6) by G. S. Davie, M. D., London, 1882;

IV—Selections in English, Styled (7) "Flowers from the Bustan," Calcutta, 1877; (8) and in S. Robinson's "Persian poetry for English Readers," 1883;

One Turkish translation has been printed in Constantinople in 2 vols., 1871 = 1288 A. H.

They have also been translated into Arabic, Dutch, Bengali and Gujrati.

Attempts were made in after ages by Jami, Majd-ud-din Khawafi¹ and Habib Qaani² to imitate *Gulistan*, but side by side with it they proved utterly futile.

¹ An inhabitant of Khawaf in Khurasan who came to India in the reign of Akbar the Great, and it is generally supposed that he composed his *Kharistan* on the lines of *Gulistan* under the orders of the Emperor.

² A Persian poet of modern times generally called by the Persians, *khatimush shaara* (the seal of the poets.)

بسم الله الرحمن الرحيم

In the name of God, the Merciful, the Compassionate.

کریمہ بیخشانے بر حال ما
کہ ہستم اسیر کہند ہوا

Gracious Lord* ! have mercy upon us;† for we are
enchained in the bonds of lust.

نذریم خیر از تو فریادرس
توئی عاصیانرا خطا بخش و بس

We have none beside Thee to call on ; Thou art
alone the forgiver of sinners.

نگہدار مارا ز را خطا
خطا در گذار و صوابم نہا

Keep us away from the path of sin ;‡ blot out our
sins§ and lead us to virtue.||

* *Karima*, vocative form of *Karim*, in Arabic, meaning, kind,
gracious.

† God has been frequently mentioned in the Koran as merciful
and compassionate. This is the chief attribute of God in Islam.

‡ Koran, Chap. I, verse 7 ; III, 6.

§ Koran, Chap. II, verse 286.

|| Koran, Chap. I, verse 5.

* در ٿناء پيغمبر صلی اللہ علیہ وسلم *

IN PRAISE OF THE PROPHET ON WHOM BE THE
PEACE OF GOD AND HIS BLESSING.

زبان تا بود در دهان جايگير
ٿناء معهد بود دلپذير

So long as the tongue has place in the mouth, may
the praise of Muhammad be rooted in the heart.

حبيب خدا اشرف انبیا
که عرش مجیدش بود متکا

Beloved of God, the most honoured prophet, whose
couch is the mighty Throne !

سوار جهانگير يکران براق
که بگذشت از قصر نيلی روان

The conquering warrior of the fleet steed, who
passed beyond the blue-vaulted mansion !*

* An imagery drawn upon Koran, Chap. XVII. verse 1.

خطاب بنفس *

AN ADDRESS TO THE SOUL.

چهل سال عمر عزیزت گذشت
مزاج تو از حال طفیلی نگشت

Forty years of thy precious life have gone, but thy
ways have not outgrown thy childhood.

همه با هوا و هوس ساختی
دیسے با مصالح نپرداختی

Thou wert all taken up with lust and desire and
one moment thou didst not turn to good works.

مکن نکیه بر عمر نا پایدار
میباش ایون از بازی روزگار

Trust not to the fleeting life; be not unmindful of
the game of life.*

در مدح کرم *

JN PRAISE OF BENEVOLENCE.

دلا هرگه بنها د خوان کرم
بشد نامدار جهان کرم

Thou soul ! he who extends benevolence becomes illustrious in the world of benevolence.

کرم نامدار جهان کند
کرم کامگار ایامت کند

Benevolence makes you illustrious in the world ; benevolence will render you secure.

وراے کرم در جهان کار نیست
از پس کرم تر هیچ بازار نیست

Beyond benevolence there is no higher duty in the world ; nothing is more appreciated than this.

کرم مایه شادمانی بود
کرم حاصل زندگانی بود

Benevolence is the source of satisfaction ; benevolence is the end of *our* life.

دل عالمے از کرم تازہ دار
جهانرا زبخش پرآوازہ دار

Make the hearts of the creatures bright by benevolence ; make the world resound with benevolence.

دہ وقت شود رکرم مسست قیم
کہ ہست افرینندہ جان کریم

Be steadfast in benevolence all the time, for the Maker of the soul is benevolent.*

در صفت سخاوت *

ON THE VIRTUE OF LIBERALITY.

سخاوت کند ذیکبخت اختیار
که مرد از سخاوت شود بختیار

The kindly-disposed adopt liberality, for man by
liberality becomes great.

باطف و سخاوت جهانگیر باش
در اقلیم لطف و سخامیر باش

With kindness and liberality conquer the world;
in the world of kindness and liberality take the lead.

سخاوت بود کار صاحبدلان
سخاوت بود پیشہ مقبلان

Liberality is the virtue of the people who are
generous-hearted; liberality is the way of the accepted.

سخاوت مس عیب را کیمیاست
سخاوت همه درد هارا دواه

Liberality is the transmuter of the copper of vices;
liberality is a balm to all the diseases.

مشوّقا توان از سخاوت بري
که گوئی بی از سخاوت بري

Leave not liberality so far as you can, that you
may vie the game by liberality.*

* Koran, Chap. LXXXIX, verses 17-21, and XC, verses 8-17.

در مذمت بخیل *

IN CONDEMNATION OF THE NIGGARDLY.

اگر چرخ گردد بکام بخیل
ور اقبال باشد خلام بخیل

If the universe were to serve the niggardly and if fortune were a slave to the miser,

17212.

اگر در کفش نجع قاردن بود
و گر تابعش ربع مسکون بود

If in his hands were the treasures of Korah* and if a quarter of the universe were subject to him,

نیزد بخیل آنکه نامش بودی
و گر روزگارش کند چاکری

It is not meet that thou shouldst mention the miser's name even if the time served him.

Referred to in Koran, Chapter XXVIII, verse 76.

مکن الـتـغـاتـه بـهـسـال بـخـيـل
سـبـرـنـامـ سـال وـمـنـال بـخـيـل

Never turn your attention to the property of the miser ; mention not the property and the wealth of the miser.

بـخـيـل اـرـبـودـ زـاهـدـ بـعـرـ وـبـرـ
بـهـشـتـيـ فـبـاـشـدـ بـعـكـمـ خـبـرـ

If the miser were pious in the sea and on the land, he is shut out from paradise according to the Tradition.*

بـخـيـل اـرـچـهـ بـاـشـدـ تـواـنـگـرـ بـهـاـلـ
بـخـوـارـيـ چـوـمـفـاـسـ خـورـدـگـوـشـهـاـلـ

Although the miser be rich in possessions he would suffer reproach and disgrace as a beggar.

سـخـيـانـ زـاـموـالـ بـرـمـيـخـورـنـدـ
بـخـيـلـاـنـ غـمـ سـيـمـ وـزـرـمـيـخـورـنـدـ

The liberal enjoy the fruit of their wealth ; the miserly suffer the cares of silver and gold.

* Koran, Chap. IV. verses 41, 56.

در صفت تواضع *

ON HUMILITY.

دلا گر تواضع کنی اختیار
شود خاق دنیا ترا دوستدار

Thou soul ! if thou embracest humility, all the people in the world will be thy friends.

تواضع کند هر که هست آدمی
ذی بد زمردم بجز سردمی

Every one that is humane behaves humbly ; nothing becomes man more than humanity.

تواضع بود حرمت افزا تو
کند در بهشت بریں جائے تو

Humility will exalt thy honour and will make thee a home in the lofty Heaven.

تواضع زیادت کند جاه را
که از مهر پر تو بود ماه را

Humility increases the position, as from the sun
the moon gets light.

تواضع کاپید در جنـت سـت
سرافرازـی و جـاه رـا زـینـت سـت

Humility is the key to the gate of Heaven ; it is
the ornament to rank and position.*

تواضع عزیـزـت کـند در جـهـان
گـرامـی شـوـی پـیـش دـلـهـا چـوـجان

Humility will endear thee to the world ; thou
wilt thereby be esteemed in the hearts as their own
soul.

کـسـهـرـا کـه گـرـدـنـکـشـی در سـرـهـ
تواضع اـزـ و یـافـتـن خـوـشـتـرـهـ

Whoever aims at greatness, it is more pleasing to
find humility in him.

* ,Koran, Chap. XXV. verse 64.

کسے را کہ عادت تواضع بود
ز جاہ و جلالش تھبت ع بود

Whoever is used to humility will be granted rank
and might.

تواضع کند سرہ را سر فراز
تواضع بود سرو رانرا طراز

Humility exalts a man; humility is the ornament
of the great.

تواضع کند ہوش ہند گزیں
ذہد شاخ پر میوہ سر بر زمیں

The wise embrace humility; the bough laden with
fruit bends its head to the ground.

تواضع زگردن فرازان نکوست
گدا گر تواضع کند خوی اوست

Humility in the great is good; if the beggar
haves humbly it is his nature.

در مذمت تکبر *

AGAINST PRIDE.

تکبر مکن زینهار اے پسر
که روزے زدستش درآئی بسر

Never be proud, O child, for one day thou mayest
fall headlong by it.*

تکبر ز دانا بود نا پسند
غريب آيد اين معني از هوشمند

Pride on the part of the wise is unbecoming;
strange is this act in the wise.

تکبر بود عادت جاهلان
تکبر نيا يد ز صا حبد لان

Pride is the way of the ignorant; pride does not
come into the generous-hearted.

تکبیر عزاژیل را خوار کرد
بزندان لعنت گرفتار کرد

Pride brought about the disgrace of Azazil* and put him in the domain of curse.

کسے را کہ خصات تکبیر برد
سرش پر غرور و تصور برد

Whoever is used to pride, his head is filled with pride and visions.

تکبیر بود مایه مد بروی
تکبیر برد اصل بد گوھری

Pride is the cause of adversity, pride is the origin of ill disposition.

چو دانی تکبیر چرا میکنی
خطا میکنی و خطا میکنی

When thou knowest it, why art thou proud ? thou dost err, again, thou dost err.

* Referred to in Koran, Chapter II, verse 82, as *Iblis*.

در فضیلت علم *

ON THE EXCELLENCE OF KNOWLEDGE.

بنی آدم از عام یابد که
نه از حشمت وجاه و مال و منان

The children of Adam attain to perfection by knowledge and not by grandeur, position, possessions and riches.

چو شمع از پی علم باید گذاخت
که بی علم نتوان خدار اشناخت

Like a candle, they should melt for knowledge, for the ignorant cannot know God.

خرد مند باشد طلبگار عام
که گرم سست پیوسته بازار علم

A wise man is the seeker after knowledge, for the demand of knowledge is constant.

کسے را که شد در ازل بخت یار
طاب کردن علم کرد اختیار

Whoever is destined to be fortunate in the Beginning adopts the pursuit of knowledge.

طلب کردن علم شد بر تو فرض
دگرواجبست ار پیش قطع ارض

To seek knowledge is enjoined on thee* and it is
necessary even if you have to traverse the earth for it.†

ترا علم در دین و دنیا تهام
که کار تواز علم گیرد نظام

Knowledge is all to you in religion and the world,
or thy affairs will be settled by knowledge.

برو دامن علم گیر استوار
که عاوهت رساند بدار القرار

Go, hold fast the hem of knowledge, for know-
ledge will take thee to the Everlasting Abode.*

میاموز جز عام گر عاقای
که بے علم بودن بود غافلی

Acquire not anything but knowledge if thou art
wise, for without knowledge comes ignorance.

* Refers to the tradition, اطلب العلم فريضة على كل مسلم و مسلمة
† Refers to the tradition, ولو كان بالسین

در امتناع از صحبت جاهلان *

ON AVOIDING THE COMPANY OF THE IGNORANT.

دلگر خرد مندی و هوشیار
مکن صحبت جاهلان اختیار

Thou soul ! if thou art wise and careful keep not
company with the ignorant.*

زجاهل حذر کردن اوئی بود
کزو ننگ دنیا و عقبی بود

To shun the ignorant is the best, for from them
comes disgrace in this world and the next.

زجاهل گریز نداه چوں تیر باش
نیامیخته چوں شکر شیر باش

From the ignorant fly like an arrow ; mix not
with them like sugar and milk.

* Koran, Chap. XXV. verse 64.

تنهٰ اژدها گر بود یار خار
ازان به که جاہل بود غمگسار

If thou hast a dragon as a bosom friend, better were it than that an ignorant man should be a friend.

اگر خصم جان تو عاقل بود
بداز دوستدارے که جاہل بود

If thy life's enemy is intelligent, better were it than a friend who is ignorant.

زجاہل نیاید جز افعال بد
دزو نشنود کس جز افواں بد

From an ignorant man come only evil deeds, and from him none hears anything but bad words.

سر انجام جاہل جہنم بود
که جاہل نکو عاقبت کم بود

The end of the ignorant is Hell, for the ignorant have scarcely a good end.

سر جاھلان بسر سردار به
که جاھل بخواری گرفتار به

Better is it that the head of the ignorant should
be at the point of the crucifix, as better it is that
the ignorant be caught in disgrace.

چو جاھل کسی در جهان خوار نیست
که نادان تراز جاھای کار نیست

There is none in the world so hated as the
ignorant, for nothing is more foolish than ignorance.

در صفت عدل *

ON JUSTICE.

چو ایزد ترا این همه کام داد
چرا بر نیاری سرانجام داد

Since God has given thee all these successes, why
not bring justice to play ?*

چو عدل سست پیرایه خسروی
چرا عدل را دل نداری قوی

Since justice is the ornament of sovereignty, why
not hold fast thy heart to justice ?

تر ا مهابت پائنداری کند
اگر معدلت دستیاری کند

Thy kingdom will be strengthened, if justice comes
to thy aid.

* Koran, Chap. IV. verse 61.

چو نوشیروان عدل کرد اختیار
کنون نام نیکست ازو یادگار

Since Nushirwan adopted justice, his good name
is now a memorial for it.

جهان را بانصات آباد دار
دل اهل انصات را شاد دار

Make the world happy with justice; give satis-
faction to the hearts of those who seek justice.

جهان را به از عدل معهار نیست
که بالا تر از معدلت کار نیست

There is no better repairer of the world than
justice, for a higher duty than justice there is none.

ز قاییر عدلست آرام مانک
که از عدل حاصل شود کام مانک

The effect of justice is peace in the country, for
from justice is secured the interests of the country.

تَرَا زِينَ بِهِ أَخْرَجَةَ حَاصِلِ بَوْدَ
كَهْ نَامَتْ شَهْنَشَاهَ عَادِلَ بَوْدَ

What then will it avail thee better than that thy
name shall be a just monarch?

اگر خواهی از نیکبختی نشان
دز ظالم بندی بر اهل جهان

Wishest thou a name for good acts? Shut the
door of oppression against the people of the world.

رَعْيَتْ دَرِيْخَ اَزْ رَعِيْتَ مَدَارَ
مَرَادَ دَلَ دَادَ خَرَاهَانَ بَرَارَ

Withhold not favour from the subjects; meet the
wishes of the hearts of those who seek justice.

* در مذمت ظالم

IN CONDEMNATION OF INJUSTICE.

خرابی زبیداد بینند جهان
چو بستان خرم زیاد خزان

The world experiences evil by injustice like a
delightful garden by the tempest of autumn.

کسے کاوش ظلم زد در جهان
برآورده از ادل عالم فغان

Whoever strikes the fire of wrong in the world
raises from the people of the world a cry.

مده رخصت ظلم در هیچ حال
که خورشید مانکت نیابد زوال

Do not allow injustice in any case lest the sun of
thy kingdom decline.

ستهکش گرآهے برآرد زدن
زند سوز او شعله در آب و گل

If the oppressed raises a sigh from the heart, its
heat strikes flame in land and water.

مکان بر ضعیفان بیچارہ زور
بیندیش آخر ز تنگی گور

Do not force upon the helpless weak ; fear in the end the narrow grave.

ستم بر ضعیفان مسکین مکن
که ظالم بدو زخم روک بے سخن

Wrong not the poor weak people, for the wrong-doer goes to Hell unheard.

بازار مظلوم مائل میباش
زدہ دل خلق غاذل میباش

Be not disposed to hurt the oppressed ; be not unmindful of the sigh of the hearts of men.

مکن مردم آزاری اے تندرے
که ناگہ رسد بر تو قهر خدا اے

Do not wrong men, O thou of haste, lest of a sudden the wrath of God come upon thee.*

* Koran, Chap. II. verse 279.

در صفت قناعت *

ON THE VIRTUE OF CONTENTMENT.

دلاگر قناعت بدبست آوری
در اقلیم راحت گنی سروری

Thou soul! if thou takest contentment into thy hand, in the world of peace thou shalt rule.

اگر تنگدستی زستگی منان
که پیش خردمند هیچست سان

If thou art hard-up grieve not of poverty, for to the wise wealth is nothing.

غني کر نباشي مکن اضطراب
که سلطان نخواهد خراج از خراب

If thou art not rich be not grieved, for the king cannot demand a tax from the poverty-stricken.

ندارد خردمند از فقر عار
که باشد نبی را ز فقر افتخار

The wise are not ashamed of poverty, for to the prophet poverty was his glory.*

* The Prophet himself said, "الفقر نظری" "Poverty is my glory."

شی را زرو سیم آرایش سست
ولیکن به فقر اندر اسایش سست

To the rich gold and silver is an ornament, but in poverty is peace.

قناعت تو زگر کند سردا
خبر ده حرص جهان گرد را

Contentment makes a man rich ; bear this tiding to the covetous who knock about the earth.

قناعت بهر حال ارکی ترست
قناعت کند هر که نیک اخترست

Contentment is in all cases the best ; contentment is the virtue of those who are fortunate.

زنور قناعت برو افروز جان
اگر داری از نیکبختی نشان

Light up thy soul with the radiance of contentment if thou hast a trace of good nature.*

در مذمت حرص *

IN CONDEMNATION OF GREED.

ایا مبتلا گشته در دام حرص
شده مست ولا یعقل از جام حرص

O thou that art caught in the bond of greed and
art drunk and senseless with the cup of greed !

مکن عهر ضائع به تحصیل مال
که هم ذرخ گوهر نباشد سفال

Waste not life in hoarding up wealth,* for the
earthen pot is not of the same value as pearl.

هر آنکس که در بند حرص او فتاد
دهد خرمن زندگانی بباد

Whoever has fallen into the bond of greed gives
the harvest of life to the winds.

* Koran, Chap. CII.

گرفتم که اموال قارون تراست
همه دولت ربع مسکون تراست

Granted that the wealth of Korah is thine, that all
the riches of a quarter of the universe are thine,

بخواهی شد آخر گرفتار خاک
چو بیچارگان بادل دره ناک

Thou wilt be in the end caught in the earth like
the helpless with a painful heart.

چرا میکشی محنت از بھر مال
که خواهد شدن ناگهان پایه ایان

Why trouble for wealth which will of a sudden be
wasted ?

چنان داده دل به نقش درم
که هستی ز ذوقش ندیم ندم

Thou hast so given heart to the stamp of money,
that thou art in its desire in company of remorse.

چرا میگدازی ز سوداے زر
چرا میکشی بار محنن چوخر

Why dost thou fade away in madness for gold ? why
bear the burden of trouble like an ass ?

چنان عاشق رده زر گشته
که شر و بد احوال و سر گشته

Thou hast become such a lover of the face of gold
that thou art worried and distracted.

چنان گشته صید بهر شکار
که یادت نیاید زروز شمار

Thou hast fallen quarry to the prey that thou
dost not remember the Day of Reckoning.

سبادا دل آن فرو مایه شاد
که از بهر دنیا دهد دین بپاد

May the heart of the wretched be unhappy who
for this world gives faith to the winds.

در صفت طاعت و عبادت *

ON THE VIRTUE OF OBEDIENCE AND WORSHIP.

کسے را کہ اقبال باشد غلام
بود میں خاطر بطاعت مدام

He whose slave is Fortune his inclination of heart
is towards obedience always.*

نشاید سراز بندگی یافت
کہ دولت بطاعت توان یافت

It is not meet to turn head from service, for wealth
can only be attained by obedience.

بطاعت بود ورشنائی جان
کہ روشن زخور شید باشد جهان

From obedience comes the enlightenment of the
soul, as from the sun the world gets light.

سعادت زطاعت میسر شود
دل از نور طاعت منور شود

Good fortune is only attained by obedience ; the
mind is by the light of obedience lighted up.

اگر بندی از بھر طاعت میان
کشاید در دولت جاوداں

If thou girt up thy loins for obedience there will be
opened to thee the gate of the everlasting wealth.

زطاعت نہ پیچد حرمند سر
کہ بالاے طاعت نباشد هنر

From obedience the wise man turns not his head,
for higher than obedience there is no virtue.

پرستنده اُفریننده باه
درایوان طاعت نشیننده باش

Be thou a worshipper of the Creator ; at the gate
of obedience be thou a watcher.

نگر حق پرستی کنی اختیار
در اقلیم دولت شوی شهریار

If thou dost accept the worship of the true God, in
the kingdom of fortune thou wilt be a ruler.

سر از جیب پرہیزکاری برار
که جنت بود جائے پرہیزکار

Lift up thy head for piety ; for the Garden is the
home of the pious.

باب عبادت وضو تازه دار
که فردا ز آتش شوی رستکار

With the waters of worship enliven the ablutions,
that on the morrow thou be free from the Fire.

نهاد از سر صدق بریاے دار
که حاصل کنی دولت پایدار

Establish prayer with sincerity,* that so thou
mayest attain the wealth everlasting.

زندگی چراغ روان بر فروز
که چون نیکبختان شوی نیکروز

With piety light up the light of thy soul, that like
the fortunate thou mayest be happy.

کسی را که از شرع باشد شعار
نترسد ز آسیب روز شهار

Whoever follows the Law has no fear of the
terror of the day of Reckoning.

در مذمت شیطان *

IN CONDEMNATION OF SATAN.

دلا هرگه محاکوم شیطان بود
شب و روز در بند عصیان بود

Thou soul! whoever is the subject to Satan, is
night and day in the bonds of sin.*

کسے را که شیطان بود پیشوا
کجا باز گردد براہ خدا

Whoever has Satan for his leader how can he
return to the way of God.

دلا عزم عصیان مکن زینهار
که فرد انباشی زحق شرمسار

Thou soul! never incline to sin, that on the
morrow thou mayest not be ashamed of the true God.

* Koran, Chap. II, verse 168.

کسے را که شیطان بود یارغار
کجا را یابد بدبار القراء

Whoever has Satan for his companion how can he
attain the way of the eternal abode.

اگر بر نتابد زعیمان دلت
بود اسفل امسافلیں منزلت

If thy heart turns not its head from sin, thy home
will be the lowest of the low.

زعیمان کند هوشمند احتراز
که از آب باشد شکر را گداز

Sins do the wise shun, for in water sugar is dis-
solved.

کند نیکبخت از گنه اجتناب
که پنهان شود نور مهراز سعاب

The fortunate man turns aside from sin, for the
light of the sun is concealed by the clouds.

مکن نفس اماره را پیروی
که ناگه گرفتار دوزخ شوی

Follow not the evil passion, lest of a sudden thou
be caught in Hell.

مکن خانه زندگانی خراب
بسیلاب فعل بد ونا صواب

Make not the house of thy life desolate by the flood
of bad and vicious actions.

اگر دور باشی ز فسق و فجور
نباشی ز گازار فردوس دور

If thou keepest thyself from wickedness and im-
piety, thou wilt not be away from the garden of
Paradise.

در صفت شراب محبت و عشق *

ON THE WINE OF AFFECTION AND LOVE.

بدھ ساقیا آب آتش لباس
کہ مستی کند اهل دل التہاس

Give O cup bearer the fiery robed water for the
man of heart requires intoxication.

سے کل در ساغر زر نگار
بود روح پرور چو نہل نگار ۔

The ruby wine in the golden cup is soul refreshing
like the lip of the beloved.

بیار آن شراب چو آب حیات
کہ یابد زبیش دل از گم نجات

Bring the wine as of the water of life, that from its
fragrance the heart attains to salvation from grief,

شرابے چو لعل روان بخشش یار
شرابے مصفا چو روے نگار

Wine that is like the life giving lip of the beloved,
wine, pure as the face of the beloved.

خوشامی پرستی زصاحبہ لان
خوشاذوق مستی زاہل دلان

Happy the worship of wine by those who have
hearts ! Happy the eagerness for intoxication to men
of heart !

خوش آتش شوق ارباب عشق
خوش لذت ذوق اصحاب عشق

Happy the fire of desire of those of love, happy the
delight of eagerness in those who love !

خوش آن دل که دلارڈ تہنائے دوست
خوش آنکس که دربند سودائے اوست

Happy is the heart that has a desire for the Beloved,
happy he who is in the bonds of His affection !

خوش آندل کہ شیدا است بربوی دوست
خوش آندل کہ شدمیز لش کوئی دوست

Happy the heart that is all love for the face of the
Beloved, happy the heart whose home is the nook
of the Beloved !

در صفت وفا *

ON FAITHFULNESS.

دلا در وفا باش ثابت قدم
که بے سکه رائیج نباشد درم

Thou soul! be steadfast in faithfulness, for without stamp money has no currency.

مگردان زکوی وفا روے دل
که در روی جانان نباشی خجل

Turn not the face of thy heart from the nook of faithfulness, that in the presence of the Beloved thou be not put to shame.

ز راه وفاگر نه پیچے عنان
شوی دوست ازدر دل دشمنان

From the way of faithfulness if thou turnest not the rein, thou shalt be a friend in the hearts of thy enemies.

مکن بیو فائی چو دور سپهر
متاب از رخ دوستان روی سهر

Be not faithless as the circular motion of the
heaven ; turn not the face of kindness from that of
thy friends.

منه پاے بیرون ذکوے وفا
که از دوستان می نیرزد جفا

Set not thy foot aside from the nook of faithfulness,
for in friends faithlessness is unbecoming.

جدائی ز احباب کردن خطاست
بریدن زیاران خلات وفا

To keep aloof from friends is wrong ; cutting
off from friends is against faithfulness.

بود بیو فائی سرشت زنان
میاموز کرد ار زشت زنان

Faithlessness is the nature of women, acquire not
the evil habits of women.

در فضیلت شکر *

ON THE EXCELLENCE OF GRATITUDE.

ترا مال و نعہت فزايد ز شکر
 ترا فتح از در درآيد ز شکر

Thy possessions and wealth will be increased by
 gratitude ; victory will enter thy door by gratitude.

نفس جز بشکر خدا برمیار
 که واجب بود شکر پروردگار

Spend not a breath but in gratitude to God, for
 binding is gratitude to the Providence.

اگر شکر حق تا بروز شهار
 گذاري نهباشد یکه از هزار

If thou wert to show gratitude to God till the day
 of Reckoning, it will not be one part in a thousand.

وَلَهُ كُفْنَنْ شَكْرُ اولَى قَرْسَتْ
كَهْ اسْلَامْ رَا شَكْرُ اوْ زَيْوَرْ اَسْتْ

Yet to express gratitude is the best, for His
gratitude is the ornament of Islam.

گَرَازْ شَكْرُ اِيزَدْ نَهْ بَنْدِي زَيَانْ
بَدْسَتْ آُورِي درْلَتْ جَاوَدَانْ

If from the gratitude to God thou dost not hold
thy tongue, into thy hands will be the everlasting
wealth.

زَشَكْرُ جَهَانْ آفَرِينْ سُومَتَابْ
كَهْ دُرْ بَاغْ دَيْنْ شَكْرُ اوْهَسْتْ آبْ

Turn not thy head from gratitude to the Creator,
for to the garden of religion gratitude to Him is like
water.

زَيَادَتْ كَنْدْ شَكْرُ جَاهْ وَ جَلَالْ
زَيَادَتْ كَنْدْ شَكْرُ مَالْ وَ مَنَالْ

Gratitude increases position and might ; gratitude
increases possessions and wealth.

در بیان صبر *

ON PATIENCE.

ترا گر صبوری بود دستیار
بدست آودی دولت پایدار

If patience comes to thy aid, into thy hands will
come the everlasting wealth.

صبوری بود کار پیغمبران
نه پیغمدزیں روئے دیں پروران

Patience is the virtue of prophets ; from it the
religious do not turn aside.

صبوری کشاید در کام جان
که جز صابری نیست مفتاح آن

Patience opens the door of the desire of the soul, for
beside patience there in no key to that.*

* Koran, Chap. II, verse 42.

صبوری برآرد سراد دست
که باز علم آن حل شود مشکلت

Patience achieves the desire of thy heart, for from its knowledge thy difficulty will be solved.

صبوری بہر حال اولی بود
که در میهن آن چند معنی بود

Patience is in all cases the best, for under it is much meaning.

صبوری قرا کامگاری دهد
ز رنج و بلا رستگاری دهد

Patience will give to thee thy desire : from grief and danger, it will make thee free.

صبوری کاید در آرزوست
کشایندگ کشور آرزو

Patience is the key to the door of aspirations, and the opener of the kingdom of aspirations.

صبوری کنی گر تراوید بود
که تعجیل کار شیاطین بود

Have patience if thou art religious, for haste is the work of devils.

در صفت راستی *

ON THE VIRTUE OF TRUTH.

دلا گر کنی راستی اختیار
شود دولتت همدم و بختیار

Thou soul! if thou hold to truth, wealth shall be
thy companion and fate thy friend.

نه پیچد سراز راستی هوشمند
که از راستی نام گردد بلند

The wise man never turns his head from truth,
for by truth the name is raised.

مزن دم بجز راستی زینهار
که دارد فضیلت یهیں بربیسار

Never spare a breath but in truth, for the right
hand is above the left.

نم از راستی گرزنی صبح و از
ز قاریکی جهل کیری کنار

If thou dost breathe truth at every dawn, from
the darkness of ignorance wilt thou stand aloof.

به آز راستی درجهان کار نیست
که در گلبن راستی خار نیست

Higher than truth there is no duty in the world,*
for in the rose-bud of truth there is no thorn.

در مذمث کذب *

IN CONDEMNATION OF LYING.

کسے را کہ نا راستی گشت کار
کجا روز معاشر شود رستگار

He who has recourse to untruth how will he be
free on the day of resurrection ?

زنا راستی نیست کارے بتر
کزو گم شود فام نیک اے پسر

Than an untruth there is nothing worse, for O
child, by it a fair name is lost.

دروغ اے برادر مگو زینهار
کہ راضی نباشد زتو کردا کار

Never brother speak a lie,* lest] thy Creator be
Displeased with thee.

* Koran, Chap. XVII, verse 38.

دروغ آدمی را کند شرمسار
دروغ آدمی را کند بے وقار

Falsehood puts a man to shame ; falsehood takes away the dignity of a man.

قرآن شرمساری نهاید دروغ
بکاذب در غم کشاید دروغ

Falsehood will bring thee to shame ; falsehood opens the door of grief on the liar.

زکذاب گیرد خردمند عار
نگه اورا نیارد کسے در شهر

The liar does the wise man avoid, for him does none count upon.

در صنعت حق تعالیٰ *

ON THE WORKS OF THE MOST HIGH GOD.

نگه کن بریں گنبد زر نگار
کہ سقفش بود بے ستون اُستوار

Look up to the vault scattered with gold, the
ceiling whereof stands without pillars ! *

سرا پرده چرخ گردندہ بیس
درو شمعہاے فروزندہ بیس

Look at the tent of encycling sphere and therein
see the lamps burning !

یکسے پاسبان و یکسے بادشاہ
یکسے داد خواہ و یکسے تاج خواہ

One is a watchman and the other a king ; one prays
for justice, the other covets the crown.

یکے در عنا و یکے در فنا
یکے را بقاو یکے را فنا

One is in misery the other in riches ; one has
eternity the other extinction.

یکے بر حصیر و یکے بر سریر
یکے در پلاس و یکے در حریر

One sits on the mat, the other on the throne ; one
is in coarse cloth the other in silk.

یکے بینوا و یکے مالدار
یکے نامراہ و یکے کامگار

One is without means, the other wealthy ; one is
unsuccessful and the other successful.

یکے تندازست و یکے ناتوان
یکے سال خوردو یکے نوجوان

One is healthy, the other weakly ; one is year-worn,
and another youthful.

یکے در صواب و یکے در خطأ
یکے در دعا و یکے در دعا

One is in the right, the other in the wrong ; one in
prayer the other in deceit.

یکے نیک خلق و یکے تندخوی
یکے بردبار و یکے جنگ جوی

One is good natured, another of hasty temper ; one
is the suffering, the other given to fighting.

یکے بر سریر جلالت امیر
یکے در کہنڈ حوادث اسیر

One is a chief on the mighty throne, the other a
captive in the bonds of misfortune.

یکے در تنعم یکے در عذاب
یکے در مشقت یکے کامیاب

One is happy, the other is in misery ; one is in
difficulties, the other successful.

یکہ در گلستان راحت مقیم
یکے باغم و رنج و محنت ندیم

One lives in the garden of pleasure, another in
company of grief, pain and worry.

یکے را فزون است زاندازہ مال
یکے در غم نان و خرج عیال

One has more than the measure of wealth ; the
other is anxious for bread and means for his family.

یکے را فروزنده شمع طرب
یکے راز غم روز روشن چوشب

One has the lamp of pleasure burning ; the other
makes night of his day in grief.

یکے تاج دار و یکے باج دار
یکے سر فراز و یکے خاکسار

One is crowned, the other a tax payer ; one is high,
the other is low.

یکے شادمان و یکے درد مند
یکے کامران و یکے مستہنہ

One is happy, the other in misery ; one is
successful the other longing.

یکے چوں گل از خرمی خنداد زن
یکے را دل آزردہ خاطر حزن

One is as a rose smiling with joy, the other grieved
at heart and sorrowful in mind.

یکے بستہ از بھر طاعت کھر
یکے درگنہ بردہ عمرے بسر

One girts up his loins for obedience ; another
spends his life in sin.

یکے را شب و روز مصحف بدبست
یکے خفته در کنج میخانہ مست

One has night and day the Book in hand ; another
sleeps drunk in the corner of grog-shop.

یکہ بر در شرع مسماو و از
یکہ دز رہ کفر زنا و دار

One is firm as a peg at the door of Law ; the other
holds thread in infidelity.

یکے نیک گردار و نیک اعتقاد
یکے غرق در بحر فسق و فساد

One is a doer of good and well-believing, another
sunk in the ocean of wickedness and inequity.

یکے عالم و مقبل و ہوشیار
یکے جاہل و مدبہ و شرمسار

One is learned, excels in good works and is intelligent ; another is ignorant, backward and in shame.

یکے غازی و چابک و پہلوان
یکے بزدل و سست و ترسند جان

One is a conqueror, active and a champion ; the
other is faint hearted and slothful and flies for life.

در منع امید از مخلوقات *

AGAINST ENTERTAINING HOPE FROM THE CREATED THINGS.

ازیں پس مکن تکیه بر روزگار
که ناگه زجانت برآورده دمار

Henceforth trust not the world, lest it suddenly brings ruin to thy life.

مکن تکیه بر ملک و جا و حشم
که پیش از تو بودست و بعد از تو هم

Trust not in kingdom, position, and rank, for they were before thee and after thee will continue.

مکن تکیه بر لشکر به عدد
که شاید نصرت نیابی مدد

Trust not a numerous host, for it may be that thou be not helped by victory.

مکن تکیه بر ملک و تاج و لوا
که ناگه د ر آید سپاه بلا

Trust not in kingdom, crown and standard, lest
there come upon thee a host of afflictions.

مکن تکیه بر ملک و فرماندهی
که ناگه چو فرمان رسد جان دهی

Trust not in kingdom and rule, for of a sudden when
the order comes thou givest up thy life.

مکن شادمانی بگنج و خدم
که ناگه شود سر بسر كالعدم

Rejoice not in treasure, and retinue, lest of a sudden
they vanish altogether.

مکن بدکه بد بینی از یار نیک
نهی روید از شاخ بدبار نیک

Wrong not lest thou meet with wrong from thy
good friend, for bad tree brings not good fruit.

مکن شادمانی بعجا و جلال
که بیخوت نقصان نپاشد کهال

Rejoice not in position and might, for height is not
free from the fear of loss.

در ناپانداری دُنیا

ON THE INSTABILITY OF THIS LIFE.

بسا بادشاهان سلطان نشان
بسا پهلوان کشور ستان

Many the monarchs of supreme power, many the
warriors who conquered countries,

بسا تند گردان لشکر شکن
بسا شیر مردان شوشیر زن

Many the fierce fighters who broke the lines, many
the lion-hearted men who broke the swords,

بسا ماهرو یان شوشاد قد
بسا مشکبویان خورشید خد

Many the moon-faced of graceful figures, many the
musk-scented with the sunny cheek,

بسا ماهر و یان نو خاسته
بسا نو عروسان آراسته

Many the charming youths, many the newly
wedded who were decked,

بسا نامدار و بسا کامگار
بسا سروقد و بسا گلعدار

Many the famous and many the successful, many
the graceful figures and many the rosy cheeked,

که کردند پیراهن عهر چاک
کشیدند سر در گریبان خاک

Who have rent the garment of life, who have
drawn their heads into the garment of the earth.

چنان خرمن عهر شان شد بباد
که هرگز کسے زان نشانه نداد

Thus was the harvest of their lives given to the
winds, that never did any trace a sign of them.

ثبات ندارد جهان اے پسر
بغفلت میر عمر دروے بسر

The world has no permanence, my child ! * spend
not thy life therein in heedlessness.

دزین باخ و نگیں درختی نرست
که ماند از جفا ی تبرزن درست

In this beautiful garden no tree ever grew which
was safe from the hand of the tyrant hatchet.

منه دل بریں منزل جانستان
که دروے نه بینی دلی شادمان

Set not thy heart upon this worrying stage of life,
for therein thou wilt not find one happy heart.

منه دل بریں کاخ خرم هوا
که می بارد از آسمان صد بلا

Set not thy heart upon this abode of delightful
atmosphere, for there rain from heaven hundreds
of afflictions.

* Koran, Chap. LV, verses 26—27.

[٤٠]

منه دل بریں دیور کہنہ خراب
کہ خالی نباشد زریح و عذاب

Set not thy heart upon this old wicked world, which
is not free from grief and pain.

منه دل بریں دیور ناپایدار
زسعدی ہمیں یک سخن یاددار

Set not thy heart upon this unstable abode ; from
SADI remember this one advice.

قہام شد

THE END.

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